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genuine tribes the women should be contented with a system that deprives them and their children of the exclusive care and attention of the husband and father. But it is easy to see that a young Leo will not be glad to share her claims with another in return for a lightening of her domestic burdens. A description of the full nature of these burdens does not lie within the scope of this paper. But I might say here that they are in all cases extremely heavy. There is little doubt that the pressures springing from such a marked characteristic of the women in all primitive agricultural tribes such as the Leo, is due to the almost unmitigated toil incidental to the early years of marriage and child-bearing even where the family circumstances are comparatively prosperous.

(To be continued.)

[the continuation of this article was
never published. - Analyst]

- constant activity in the field and home. The freedom with which the young women mingle with the men is striking. They may be seen among them, leaning on their shoulders when standing, as unrestrainedly as the men with men. The absence of clothing in no wise embarrasses them nor does it cause either sex a moment's thought; they are accustomed to this state of nature from childhood and feel no constraint in mingling freely together. They are extremely fond of ornaments and of painting themselves with different coloured clays, and often make patterns upon their bodies which they retain until the clay wears off. Their hair is often allowed to grow long, and youths frequently increase the length of it by twisting cords into it, greasing the whole with castor or other vegetable oil and rubbing red clay into it. Men and women mix freely together and often work in parties on the same field, singing songs as they work and keeping time with their hoes as they dig. Their homes in the hills are exposed and cold. Still, they do not appear to feel the cold winds and move about and work as freely as well-clothed tribes. As a tribe they combine agriculture with pastoral pursuits and their diet consists of milk and vegetables.
- Origin of the tribe.** According to their traditions they come from the north-west. Their ancestor Ramogi, they say, had seven sons named Kwenda, Nyakal, Owede, Nyadwat, Sakwa, Algo and Langho; and he adopted another son, Ugenya. Langho, they say, is the father of the Masai and Setik tribes. They trace their own descent from Owede who had two sons, Omwa and Sagam. We thus have two groups forming the tribe, as follows: Omwa, whose descendants formed eight clans; Sagam, whose descendants form seven.

The descendants of Omwa:

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| 1. Dengo | 2. Nyuto | 3. Orando |
| 4. Kwamodi | 5. Nyamwagi | 6. Ndalo |
| 7. Ogonyo | 8. Nyakwal | |

The descendants of Sagam:

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|-------------|-----------|------------|
| 1. Pwinja | 2. Hadodi | 3. Waranja |
| 4. Rateng | 5. Wango | 6. Menya |
| 7. Nyamedia | | |

765 a dead person shave their heads for three days after the death. The eldest son of the deceased sits on a stool outside the village, and has his head shaved. If any one of importance dies, the neighbours do not cultivate for three days after the death. If a big chief dies, all the surrounding people collect at the village, and in such cases even hostilities between clans are suspended, and all join in the funeral rites of the late chief, even if he happens to be at war with some of his dependant clans. In the case of the death of a chief, a new hut is built. The grave of the chief is dug by his brother. A new ox hide is placed at the bottom of the grave, and the head of the corpse is covered with a water-pot. Seeds of every kind of grain grown in the vicinity are put into the grave, but sweet potatoes are excluded. The people dance and drink "tembo" for ten days, and slaughter many oxen. The men wall for ten days, but the women wall every morning for a year. No one cultivates the fields for ten days.

428 When a man dies, his *property* goes to the brother, if the children are small. If the eldest son is grown up, he takes the property and gives his brothers a share, but a man is not allowed to take the amount paid by any one who marries one of his sisters. This marriage payment goes to [587] the deceased father's brothers. The brothers of the deceased take his wives, [622] but the eldest son probably takes the youngest wife of his deceased father. When a chief dies, the son whom he has chosen succeeds him. This successor is chosen really some years before the chief dies. The successor divides the private property of the chief with his brothers.

727 When a warrior has killed a man in warfare, he must (besides shaving his head) catch a fowl and hang it round his neck head uppermost. 782 He must not enter his home village until this has been done. Whilst the fowl is suspended to the man's neck by the beak its head is covered from the body, and the head is left hanging from the man's neck. The warrior then enters the village, and shortly afterwards prepares a big feast to propitiate the man he has killed, so that his ghost may not give trouble. If a house is struck by lightning, and any one is killed inside, 788 the head-man of the village must obtain a male fowl of a red colour and walk round the house holding up the fowl three times. The house is then broken up, and the wood is used for other purposes. When desiring 728 to make peace with another tribe with whom they have been at war, they kill a sheep and put part of it into a wooden mortar such as is used for crushing grain. The representatives of each side then take out pieces of the flesh and exchange them reciprocally. An old man belonging to the side which has been worsted, and which is suing for peace, must [237] then go to the head village of the conqueror and proceed to sweep up the cattle kraal. This is accepted as a kind of submission.

● 145 Like the Bantu Kavironda, the Ja-luo are in the main a healthy people.